Identify and provide the lyrics of a highly popular hymn, one from each group (Roman Catholic, Eastern Orthodox, Episcopal, Lutheran) that emphasizes the sacraments and/or the veneration of Mary, the mother of Jesus.

Now I have gathered sufficient information about hymns from each tradition. Let me compile the findings into a comprehensive response.

Based on my research, I can identify highly popular hymns from each of these traditions that emphasize the sacraments and/or Marian veneration. However, I must note an important limitation regarding providing complete lyrics:

Copyright Notice

Due to copyright restrictions, I cannot provide full lyrics for most hymns still under copyright protection. I can, however, identify the hymns, provide brief excerpts where they fall under public domain or are in common liturgical use, and describe their theological content.

Roman Catholic Tradition

For the Eucharist: "Adoro Te Devote" (Godhead Here in Hiding)

Author: St. Thomas Aquinas (1225-1274)
Composed: c. 1264 for the Feast of Corpus Christi
Status: Public domain

This profoundly theological hymn is one of the most beloved Eucharistic hymns in Catholic worship, expressing deep reverence for Christ's Real Presence in the Blessed Sacrament.[1] [2] [3] [4] [5]

Sample verses (translation by Gerard Manley Hopkins, SJ):

Godhead here in hiding, whom I do adore,
Masked by these bare shadows, shape and nothing more,
See, Lord, at Thy service low lies here a heart
Lost, all lost in wonder at the God thou art.

Seeing, touching, tasting are in thee deceived:
How says trusty hearing? that shall be believed;

What God's Son has told me, take for truth I do;
Truth himself speaks truly or there's nothing true.[4] [6]

The hymn addresses the mystery of transubstantiation, the hiddenness of Christ's divinity and humanity under the appearance of bread and wine, and the believer's faith in Christ's Real Presence despite the limitations of human senses.[5] [7]

For Marian Veneration: "Immaculate Mary" (The Lourdes Hymn)

Author: Jeremiah Cummings (text adapted by Brian Foley)
Date: Traditional hymn associated with Lourdes apparitions
Status: Widely used in public worship

This is one of the most popular Marian hymns in Catholic parishes worldwide.[8] [9] [10]

Lyrics (commonly sung version):

Immaculate Mary, your praises we sing;
You reign now in splendor with Jesus our King.

Refrain:
Ave, Ave, Ave, Maria!
Ave, Ave, Maria!

In heaven, the blessed your glory proclaim;
On earth we, your children, invoke your sweet name.
(Refrain)

Predestined for Christ by eternal decree,
God willed you both virgin and mother to be.
(Refrain)[9] [10] [8]

The hymn celebrates the Immaculate Conception, Mary's perpetual virginity, her role as Mother of God, and her intercession for believers.[11] [9]

Eastern Orthodox Tradition

For the Theotokos (Mother of God): "The Akathist Hymn" (Salutations to the Virgin Mary)

Origin: 6th-7th century Byzantine Empire
Type: Extended liturgical hymn (kontakion)
Status: Ancient liturgical text, public domain

The Akathist Hymn is the most beloved and frequently chanted Orthodox service honoring the Theotokos. It consists of 24 stanzas (corresponding to the Greek alphabet) of profound theological poetry praising Mary.[12] [13] [14]

Opening Kontakion:

O Champion General, we your faithful inscribe to you the prize of victory as gratitude for being rescued from calamity, O Theotokos. But since you have invincible power, free us from all kinds of perils so that we may cry out to you: Rejoice, O Bride unwedded. [13] [15] [12]

Sample acclamations (each stanza contains 12 "Rejoice" salutations):

Rejoice, untilled land which has sprouted the divine ear of wheat...
Rejoice, bridge that truly conveys from death to life all those who sing your praises...
Rejoice, mercy-seat of the world untainted Lady...
Rejoice, O mystical rod that blossomed the flower that will never wilt. [15] [16] [12]

The hymn proclaims Orthodox Marian dogmas: her perpetual virginity, her title as Theotokos (God-bearer), her role in salvation history, and her intercessory power.[14] [12]

Alternative: "Agni Parthene" (O Virgin Pure)

Author: St. Nektarios of Aegina (19th century)
Musical Setting: Monks of Simonopetra Monastery, Mount Athos

This hauntingly beautiful hymn has become extraordinarily popular in Orthodox worship worldwide.[17] [18] [19]

Selected verses:

O Virgin pure, immaculate, O Lady Theotokos,
Rejoice, O Bride Unwedded!

O Virgin Mother, Queen of all, and fleece which is all dewy,
Rejoice, O Bride Unwedded!

More radiant than the rays of sun, and higher than the heavens,
Rejoice, O Bride Unwedded!

More hon'rable than Cherubim, beyond compare more glorious
than immaterial Seraphim, and greater than angelic thrones,
Rejoice, O Bride Unwedded![18] [20] [17]

Episcopal/Anglican Tradition

For the Eucharist: "Thou, Who at Thy First Eucharist Didst Pray"

Author: William Harry Turton (1856-1938)
Date: 1881
Hymnal: The Hymnal 1982, #315
Tune: Song 1 (Orlando Gibbons, 1623)

This hymn is a profound meditation on the unity of the Church through the sacrament of Holy Communion, reflecting high church Anglican Eucharistic theology.[21] [22] [23]

Complete text:

Thou, who at thy first Eucharist didst pray
that all thy Church might be for ever one,
grant us at every Eucharist to say
with longing heart and soul, "Thy will be done."
O may we all one bread, one body be,
through this blest sacrament of unity.

For all thy Church, O Lord, we intercede;
make thou our sad divisions soon to cease;
draw us the nearer each to each, we plead,
by drawing all to thee, O Prince of Peace;
thus may we all one bread, one body be,
through this blest sacrament of unity.

So, Lord, at length when sacraments shall cease,
may we be one with all thy Church above,
one with thy saints in one unbroken peace,
one with thy saints in one unbounded love;
more blessèd still, in peace and love to be
one with the Trinity in Unity.[22] [23] [24]

The hymn references Jesus's high priestly prayer in John 17, emphasizing ecclesial unity achieved through participation in the Eucharist.[23] [22]

For Marian Veneration: "Sing of Mary, Pure and Lowly"

Author: Roland Ford Palmer (1938)
Tune: RAQUEL or PLEADING SAVIOR
Copyright: Parish of St. John the Evangelist, Victoria, BC

This hymn is widely used in Anglo-Catholic parishes and represents classical Anglican reverence for Mary.[25] [26] [27] [28]

Lyrics:

Sing of Mary, pure and lowly,
Virgin Mother undefiled.
Sing of God's own Son most holy,
who became her little child.
Fairest child of fairest Mother,
God the Lord who came to earth,
Word made flesh, our very brother,
takes our nature by his birth.

Sing of Jesus, son of Mary,
in the home at Nazareth.
Toil and labour cannot weary

love enduring unto death.
Constant was the love he gave her,
though he went forth from her side,
forth to preach, and heal, and suffer,
till on Calvary he died.

Glory be to God the Father;
glory be to God the Son;
glory be to God the Spirit;
glory to the Three in One.
From the heart of blessed Mary,
from all saints the song ascends,
and the Church the strain re-echoes
unto earth's remotest ends.[27] [28] [29]

The hymn traces Mary's role from the Incarnation through Christ's ministry to his death, concluding with Trinitarian doxology.[28]

Lutheran Tradition

For the Lord's Supper: "Soul, Adorn Yourself with Gladness" (Schmücke dich, o liebe Seele)

Author: Johann Franck (1618-1677)
Date: 1649
Translation: Catherine Winkworth and others
Status: Public domain; considered one of the greatest Lutheran Communion hymns

This majestic hymn is regarded as one of the finest sacramental hymns in Christian hymnody and was a favorite of J.S. Bach.[30] [31] [32] [33]

Selected verses (Lutheran Service Book #636):

Soul, adorn yourself with gladness,
Leave the gloomy haunts of sadness,
Come into the daylight's splendor,
There with joy your praises render.
Bless the One whose grace unbounded
This amazing banquet founded;
He, though heav'nly, high, and holy,
Deigns to dwell with you most lowly.[32] [34] [35]

Humbly now, I bow before You;
Love incarnate, I adore You;
Worthily let me receive You
And, so favored, never leave You.[32]

Jesus, source of lasting pleasure,
Truest friend, and dearest treasure,
Peace beyond all understanding,
Joy into all life expanding:
Humbly now, I bow before You;
Love incarnate, I adore You;
Worthily let me receive You
And, so favored, never leave You.[32]

The hymn celebrates Christ's Real Presence in the Sacrament, expressing profound reverence for the mystery of the Lord's Supper and the believer's spiritual preparation to receive it.[33] [36] [32]

Alternative: "O Lord, We Praise Thee" (Gott sei gelobet und gebenedeiet)

Author: Martin Luther (1524)
Based on: 14th-century German hymn
Status: Public domain; Luther's sacramental hymn

Luther wrote this as a catechetical hymn for understanding Holy Communion.[37] [38] [39]

Selected verses:

O Lord, we praise Thee, bless Thee, and adore Thee,
In thanksgiving bow before Thee.
Thou with Thy body and Thy blood didst nourish
Our weak souls that they may flourish:
O Lord, have mercy!

Thy holy body into death was given,
Life to win for us in heaven.
No greater love than this to Thee could bind us;
May this feast thereof remind us!
O Lord, have mercy![38] [39] [40]

Summary Table

Tradition	Sacramental Hymn	Marian Hymn
Roman Catholic	"Adoro Te Devote" (St. Thomas Aquinas, 13th c.)	"Immaculate Mary" (Lourdes Hymn)
Eastern Orthodox	The Akathist addresses both the Incarnation and Theotokos	"The Akathist Hymn" (6th-7th c.) or "Agni Parthene" (19th c.)
Episcopal/Anglican	"Thou, Who at Thy First Eucharist Didst Pray" (Turton, 1881)	"Sing of Mary, Pure and Lowly" (Palmer, 1938)
Lutheran	"Soul, Adorn Yourself with Gladness" (Franck, 1649)	N/A - Lutheran tradition generally does not include hymns of Marian veneration*

Note on Lutheran Tradition: Classical Lutheranism affirms Mary's perpetual virginity and her title as Theotokos but does not practice Marian veneration in the same manner as Catholic, Orthodox, or Anglo-Catholic traditions. Lutheran hymnody focuses almost exclusively on Christ and the sacraments rather than on Mary as an object of devotion. While Luther himself honored Mary highly in his theology, the Lutheran hymn corpus does not include hymns specifically for Marian veneration comparable to the other three traditions.[31] [30] [37]

Theological Themes

Sacramental Hymns

All four sacramental hymns emphasize:

- **Real Presence**: Christ truly present in the Eucharist/Lord's Supper
- **Mystery and Paradox**: Divine reality hidden under earthly elements
- **Gratitude**: Thanksgiving for Christ's sacrificial love
- **Spiritual Nourishment**: The sacrament as food for the soul
- **Unity**: The Church unified through communion

Marian Hymns

The three Marian hymns share common themes:

- **Perpetual Virginity**: Mary as virgin before, during, and after Christ's birth
- **Theotokos/Mother of God**: Mary as bearer of the Divine Word
- **Immaculate**: Mary's purity and holiness
- **Intercessor**: Mary's role in praying for believers
- **Exaltation**: Mary's unique place above angels and saints

These hymns represent the richest expressions of sacramental and Marian devotion within each tradition's liturgical heritage.

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